A Solemn Humiliation FOR THE MURDER OF K. Charles I.

With ſome

REMARKS

On thoſe Popular Miſtakes,

Concerning POPERY, ZEAL, and the Extent of SUBJECTION, which had a fatal Influence in our CIVIL WARS.

Parliament

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O Remember not againſt us former Iniquities! or the Iniqities of them that were before us!

THE repeated Practices of Rebellion in this our Land, and our conti nual dread of Imminent Judgments, do add a new *Seaſonableneſs* to this days Humiliation. And let us add a new vigour to our Intercedings with the Almighty, to prevent thoſe Puniſhments which we ſo highly deſerve.

For we are this day met to bewail the greateſt *National* ſin, except that which the Jews committed in Crucifying the Lord of Life. A ſin which hath made us a Scandal and a Proverb of Reproach to other Kingdoms, a miſerable and divi-

ded people within our ſelves, and a dreadful Theatre of the continual Judgements of God.

There was doubtleſs a general corruption of Life and Manners that diſpoſed this Nation to enter into ſuch horrid Counſels, and to engage in ſuch furious attempts: Luxury, Wantonneſs, neglect of Religion and wiſe Diſcipline, firſt forfeited the protection of Providence, and then God delivered up an infatuated people to their own Paſſions and falſe Zeals, and let them follow their own Imaginations.

It is indeed to no good purpoſe (at leaſt in this place) to lay the *whole Guilt* upon any particular Party amongſt us: That may be the buſineſs of an Hiſtorian, but not of a Divine: That may ſerve to awaken Governours, but will not contribute towards the attonement of our God: That may give Men Rules of worldly Policy, but will never work in us a true and Spiritul Compunction.

Sharp

Sharp and eager Reflections may promote Revenge and Malice, but will hardly produce a general Humiliation and Repentance. Whatever Deſigns our Adverſaries formed, we may be ſure it was *our Sins* that gave them their Succeſs.

The Tragedy is acted, the Murder compleated, the anger of the Almighty is provoked, the Nation has ſinn'd, and the Nation muſt repent; or elſe there is nothing but a fearful looking for of ſwift and final Deſtruction. But O! *Remember not againſt us, former Iniquities!*

It is not requiſite at this time to engage in any exact method of Diſcourſe, the Subject of this days Meditation being ſomewhat too big for the common Rules of Art: 'Tis the property of great Paſſions to know but little Order.

The ſudden effuſions of a pious and Loyal Heart, with ſome general remarks on the more fatal Springs and Principles of

Faction and Rebellion, are more ſuitable to this Solemnity, than the ſmoother compoſitions of a mind at leiſure.

Let ſuch as pleaſe, ſtudy to be Elegant under the Indignation of God, and the Infamy of a Kingdom; all that I ſhall at preſent attempt, ſhall be onely to manifeſt an humble and an Holy concern in every period I pronounce.

The Engliſh Nation had been long held in ſingular repute for their Noble, their good-Natur'd, and Loyal Courage; and not onely the Neighbouring Kingdoms, but the remoter parts of the Earth, had been Witneſſes of their unalterable Affection to their Kings, whom they cheerfully followed in their Expeditions, with conſtant and unwearied Duty.

But the abomination of this day has almoſt ſilenced all our former Praiſe; and the ſtain of this days Murder has caſt a blemiſh on our ancient Glory.

How

How muſt we bluſh to think that it ſhall be always read in ſtory, *How that Engliſh men ſtood round a Scaffold with their Muskets and Javelins to guard and forward the Murder of their own* King.

Surely the ſtrangeneſs of the Fact will make men ſuſpect the truth of the Hiſtory, they will abhor the Record that ſhews them ſuch a Villany! But yet does not this days Aſſembly, does not this preſent Generation too truly atteſt it? but can they, can all Poſterity attone for it?

The favour of Providence, and the Honour of our Country, which we have loſt by our Rebellions, we muſt recover by our Humiliations: The Victories of the Field muſt be turned into the Repentances of the Temple; and the active Nobleneſs of Exploits, into meekneſs and ſufferings for Truth and Holineſs, if ever we expect that the Lord ſhould forget the Iniquity of this day.

Pontius

Pontius Pilate, willing to give ſome check to the importunate malice of the Jews, who ſo tumultuouſly demanded the Crucifixion of our Lord and Saviour, put this harſh and diſhonourable Queſtion to them; *Shall I Crucifie your King?* He cannot be crucified, but your Name alſo muſt be crucified with him, in the Superſcription of his Titles; for he ſhall be crucified *the King of the Jews.*

So might it this day have been put to the Engliſh Rebels, *Will you murder your King?* the Father of your Country, the Vice-gerent of God, the Fountain of Juſtice, the preſerver of your Laws, and the Guardian of your publick Peace and Order? Will you murder your own moſt juſt and natural King? ſo Wiſe, ſo Meek, ſo Pious, and ſo Devout a King? whom Providence & Succeſſion, your own Laws, and your Conſents have eſtabliſhed in the Throne, and of which his own Vertues had made him moſt worthy? Will you murder that King who has parted with ſo much of his Pre-

Prerogative for your ſatisfaction? who has delivered up a moſt able Counſellor to your importunate and unjuſt Petitions, and wounded his Conſcience for your peace and ſafety? who has undergone the rudeneſs of your Victories, your Priſons, and your Mockeries of Juſtice, with the ſame mildneſs and conſtancy which he ſhewed in the fulneſs of his Empire! who has given up every thing to your implacable demands, but your trueſt Liberties, your Laws and Rights, and your eſtabliſhed Worſhip?

But 'tis too late now to ask the Queſtion, and I ſhall forbear to continue the Figure any longer. They have acted the Crime; they have brought an Eternal Infamy upon the Nation, an indelible blot upon Religion, and I fear an Hereditary Curſe upon this miſerable Land.

But why ſhould thoſe be concerned in the trouble and confuſion of this day, who had no ſhare in the guilt of it? for are there not many now living who may juſtly boaſt of

of their extraordinary ſervice to that Excellent Prince, and of the honour they had of ſuffering with him? And were not many of us unborn when this accurſed thing was committed? Yet however this was moſt properly a National Guilt, becauſe ſo many of all Orders, Ranks, and Callings amongſt us were engaged in that *Rebellion* which brought forth this execrable Fact; and in ſins of this nature the Children muſt either inherit the Curſe, or attone for the Iniquities of their Fathers.

None of us, how innocent ſoever, either in our own actions, or thoſe of our progenitors; None of us, though never ſo Loyal, either in our Principles or our Parentage, are above the reach of this days amazement, are beyond the neceſſity of this days Humiliation: For publick ſins, of ſuch example, ſuch ſcandal and contagion as this, like the firſt Rebellion of Man, remain a debt upon Poſterity, and involve more in their unhappy conſequences, than the immediate Inſtruments themſelves, or the Off-ſpring of thoſe who firſt

firſt acted them: For when God upon ſuch a provocation as this, comes to reckon with a Kingdom, who can eſcape the terrible Viſitation, who can abide the Almighty Wrath?

They were but few in compariſon with the whole Body of the Jewiſh Nation, that were immediately concerned in putting our Bleſſed Saviour to death; they were not many, perhaps onely a mercenary Rabble, who petitioned for his Crucifixion, and undertook to anſwer all the Appeales of his Bloud at their own and their Childrens peril: Yet when the time of their Viſitation came (which was not till *Forty years* after the killing of their King, when perhaps moſt of his Murderers were dead and rotten) every Age, Sex, and Family that were in *Jeruſalem*, ſhared alike in the common Calamity; the Famine, the Peſtilence, and the Swords of the *Romans* had no commiſſion to diſtinguiſh. between those who ended crucifixion or those who [illegible] have nothing to do with [illegible] bloud of his just man

When the Divine Vengeance for the Bloud of our Martyr will more ſignally

break out, we know not; and we beſeech the infinite Mercy it may never. Our *Forty years* have not yet expired, neither have the *Romans* as yet prevailed againſt us, or the Inundation of Sects overwhelmed us: How ſoon they may, he alone can tell, who alone can hinder; we have no better ſecurity left us, than ſtrong Cries, deep Repentance, paſſionate Deprecations, *O remember not againſt us former iniquities!*

But are we fit perſons to intercede? are we fit to ſtand in the gap, to turn away the anger of the Lord, and to ſtop the deſtroying Angel? Do not our continued provocations, our daily repeated *perſonal* ſins call for new Indignation on us? What attonement therefore can we make, or wherewithal ſhall we come before the Lord? Can Intemperance ſatisfie for Hypocriſie, or Prophaneſs expiate for Murder? Is Sedition and Rebellion a repenting for the barbarous outrages of a Civil War, or of this days Crime? Will Oaths, and Curſes, and Blaſphemies drown the noiſe of our crying Sins? Or will the contempt of the

the *Bloud of Christ*, be a propitiation for the Bloud of the Martyr.

When our late Gracious Soveraign and the Royal Line, were restored by an extraordinary Providence, by a secret and wonderful hand; was our gratitude returned to God with that sobriety of Christian Joy as became a redeemed people? Or were the unquiet Zelots of our Land less obstinate in their Opinions, more forward to remit their Scruples, or more modest in their Demands? And have we not already undergone some *remarkable instances* of Gods displeasure for the Murder of our King, and the Prophanation of his restoring Mercy? such as a Forreign War, a raging Pestilence, a dreadful Fire, and an actual Rebellion.

As the Jews were wont to say, that in every Calamity that befel them, there was an ounce of the Golden Calf in it, of that shameful and Idolatrous revolt; so may we also affirm, that in every Judgment that o'retakes us, there is an ounce of the Bloud

of the Martyr in it: or elſe why are we like that ſtubborn Generation, ſuch a forlorn people, as to be Hardned under every Calamity, and to turn our moſt ſignal Mercies into the greateſt Provocations? Why are we continually murmuring, often Plotting, ſometimes Rebelling! Why do we ſhew ſo little remorſe for our preſent, for our former Iniquities; for the Iniquities of this day?

The Lord does often defer and put off the *extremity* of Temporal Judgments, to ſee if the next Generation will amend; but if they go on in the ſame ways, if they follow their Fathers ſteps, imitate their bad Examples, and revive their ſins, then he executes his Vengeance for both together; and moſt juſtly puniſhes a people for Offences committed many years ago, becauſe they renew them, becauſe they act them over again, againſt greater conviction, and with more obſtinacy and malice; as all muſt do, who continue Schiſmatical in the Church, or Factious in the State, after ſo great a light and knowledge of Truth and Duty,

Duty, and having had ſo long a time, ſo merciful a ſeaſon to underſtand and to amend their Errours.

There were three things that were more eſpecially active and fatal in our late Diſtractions, concerning which ſome did wilfully miſtake, though others were undoubtedly deluded.

They were *Popery*, *Zeal*, and the extent of *Subjection*.

The notions of *theſe* were ſtrangely diſguiſed both in mens Writings and Apprehenſions, the effects of theſe moſt violent and impious: But ſince our Reſtoration and ſettlement, ſince mens Spirits have been in ſome diſpoſition and capacity to receive a rational inſtruction; all theſe things have been ſo plainly declared according to their true nature, ſo fully ſtated as to their meaſure and extent, ſo frequently inculcated as to their juſt and ſober uſe, that there is left no further pretence for Ignorance or Miſtake; that the Seditious have now no cloak for their Rebellion. For

For *First* in reſpect to *Popery*. Men have been ſeriouſly adviſed not to meaſure the Proteſtant Religion by any peeviſh oppoſition to the Papiſts; nor to account every thing *Popery* that is practiſed in the Church of *Rome*; but to allow of ſuch a judicious diſtinction between them, as *Wiſe* men may know what to *Write* for, and *good* men may know what to *Die* for.

Men have been often told, that our Reformation was no *new Religion*, but onely a neceſſary and diſcreet removal of ſome intolerable corruptions, and an eſtabliſhing of the *old Chriſtianity* taught us plainly in the Scriptures, and interpreted, where dubious, by the ancient Fathers.

They have been told, that in the Reforming of this Church, all things were acted not by way of Anabaptiſtical Tumult and Rebellion, not out of a ſpirit of contradiction and furious Zeal, but by the conſultation and authority of the lawful Powers, and according to the juſt Liberties of a National Church. What

What fiery turbulency did men ſhew againſt the *moderate* and *perpetual Epiſcopacy* of this Land, as if it had been the principal abomination of Antichriſt? And yet the voting down of that ſo dreaded Order was received with a Triumph at *Rome*.

What Outcries were there made, and with what confidence was it aſſerted, that the chief of our Biſhops and Clergy were driving on a Popiſh Intereſt, when it was manifeſt that they were the greateſt, nay the onely true Champions againſt it?

As for ſome of the more eminent of them, when they could no longer remain with any ſafety in this Kingdom, where-ever they travelled they gallantly maintained the fight againſt the Subtleties and Corruptions of that Church, and like *Hannibal* when he was baniſhed from *Carthage*, where-e're they came, they juſtly raiſed up Enemies to the *Romans*.

Thus the renowned *Brumhall*, *Coſins*, and

and *Morley*, &c. carried the War into the Enemies Country, were victorious abroad, though contemned at home; defended our Church againſt the ſtrength and power of *Rome*, whilſt their Adverſaries went deſtroying of all Chriſtianity here, by contending with the ſhadow of Errour, by miſtaking the Controverſie, by ſhewing great violence, little Learning, no Arguments. By cheriſhing thoſe Diſtractions both in Church and State, which gave the greateſt blow to the Proteſtant Cauſe, and the ſureſt advantage to the Popiſh Intereſt, which ſtaggered the Religious, confirmed the Atheiſt, and made the Enthuſiaſt mad.

Secondly, As to *Zeal:* That was made ſuch an Engine of War, that *Cromwel* thought it the onely Expedient by which he could match the bravery and ſpirit of the Kings Cavalry; conſidering with himſelf, that the Fury of that Principle would as much inſpire the *Multitude*, as Honour and Loyalty did the *Nobles*. This was his peculiar Policy, and to effect this was his ſingular Art, and this was the chief Stratagem

gem by which he prevailed and Ruled; for he was forced to make the Army purely *Phanatick*, before he could make it truly ſerviceable to his purpoſe, and intirely *His*; ſtill ſupplying it with Zealots of an Old Teſtament-Valour, and perſwading every Captain, that he was a choſen *Jehu* to fight the Battels of the Lord.

Sowre Paſſions, Cenſoriouſneſs, and Malice; Emulations, Wrath, Strife and Envyings, were the black Ingredients of *their* Zeal; whereas the true Zeal of the Goſpel is that which is guided by Prudence, ſweetned with Charity, tempered by Meekneſs.

Falſe Zeal is the very Gall of bitterneſs; but that which is true, is the very Top and Flower of Divine Love: The one rages and Rebels; the other ſuffers and Dies: The one calls for Fire from Heaven; the other ſends up Incenſe thither: The one is factiouſly buſie in reforming of the State; the other is humbly imployed in the due regulation of private Life and Manners.

If men would be truly zealous, let them ſhew it for Holineſs and Righteouſneſs, for Humility, and the decency of Publick Worſhip. Let them ſhew it againſt Sacriledge, Perjury, Covetouſneſs, Hypocriſie, Rapine, and groſs Superſtition: Not by railing againſt Ceremonies, cenſuring the Clergy, curſing the Papiſts, moving of Sedition, and encouraging Rebellion; but by brotherly Admonitions, ſound Reaſonings, excellent Examples, ſingular Modeſty, due Reverence, and Attention in our publick Aſſemblies, by Praiſes, Prayers, and frequent Communions; by Intreaties, Tears, and ſolemn Humiliations, by interceding with the Almighty in ſtrict Faſtings, and fervency of Devotion, and by averting publick Judgements by an extraordinary Holineſs of Life. This is the *Zeal* which is kindled from above, which is firſt Pure, then Peaceable; the other is kindled from below, and is earthly, ſenſual, deviliſh.

Thirdly, The laſt thing I mentioned, was the *extent* of *Subjection*. What was more

more tampered with in our late times, than the Doctrine of Obedience? What more disguised? what Proposition was accounted more contemptible than Subjection for *Conscience sake?* Every conceited Politician sent forth his new System of Civil Government: Every illuminated Brother, his new Models of Christs Kingdom: every one was for erecting an Empire for himself, and a Platform wherein his own Imaginations might rule.

Yet when they had tried all the several kinds and species of disorder, Government would fall back to its old Form; it could no where rest, but upon the Basis of ancient Monarchy, and primitive Episcopacy.

Surely the Protectors of our Liberties, and the Reformers of our Religion, had a most wonderful prospect of a lasting Peace in the State, and a Godly Discipline in the Church; when the ignorance of the *Multitude* was guided by the Crafty, their ungovernable Passions inflamed by the Re-

 vengeful,

vengeful, and their intolerable obſtinacy permitted to dictate their own Eccleſiaſtical Cenſures.

But now the Eſſential Properties of Sovereign Power, the Fundamental Laws of the Engliſh Monarchy, the unalterable Right of Succeſſion in this Hereditary Kingdom, and the juſt Priviledges of the Chriſtian Church, have been ſo clearly ſtated by wiſe and able heads; that they have left no room for Cavil, no plea for Ignorance, and no pardon for a malicious Oppoſition.

More eſpecially the unlawfulneſs of *Reſiſtance* in any caſe, and upon any pretence whatſoever, either Popiſh or Phanatick, has been ſo ſtrongly aſſerted, and ſo fully evidenced through all the Scriptures of the Old and New Teſtament, through the Hiſtories, Examples and Apologies of the Primitive times; by unanſwerable poſitive Reaſons, by a removal of all imaginable Objections, and by the Convictions of former and late Experience; that no man

for

for the future can be a Rebel in this Nation, without being either an Hypocrite or an Atheiſt.

Thus you ſee with what Conſcience, Learning, Enduſtry and Perſwaſion, the *Church* of *England* has endeavoured to diſpel all the miſts of former Darkneſs, to take away all materials for Sedition, and to make all her Members Religious, Wiſe, and Peaceable!

Eſpecially *Religious*, for the truly Pious will undoubtedly be truly *Loyal*; they will find ſufficient buſineſs with their own Souls, to keep them from a Factious enquiry into the miſcarriages of the State; by ſtudying their own Infirmities, they will be more tenderly ſenſible of the Temptations of an higher ſtation; they will weep and mourn for thoſe defects, which God, when we deſerve it, will amend.

The Lord deliver our moſt Gracious Soveraign and his good Subjects, from that corrupt Brood of pretended Loyaliſts, who blaſ-

blaſpheme God, ſwagger for the King, curſe his Enemies, and damn themſelves! This is not Loyalty, but phrenſie; either the voice of Flattery high-fed, or the Ravings of a feavered Valour.

Loyalty is a Virtue as calm as any of the Duties of Religion; 'Tis Brave, Modeſt, and Invincible; 'tis ſeated more in the Judgement and Conſcience, than in the Imagination and heat of Bloud: 'Tis the higheſt degree of Humane gratitude tempered with great awe and reverence: 'Tis that which would make a man Pious, Juſt, and Sober, were it onely to bring down a Bleſſing on his King, and on his Nation.

Neither is it a Scheme of Policy in the *Brain* that will make a *Chriſtian-Stateſman*; but 'tis the Oracle of Truth and Righteouſneſs in the *Breaſt*, that will make his Counſel proſper and his Wiſdom ſhine. He alone is beſt able to give his Prince a ſound Advice, and he alone has the beſt courage ſo to do, who has firſt begg'd it himſelf on his Knees of God: He who has

has lain proſtrate before the Almighty in Humility and Contrition, is the fitteſt to ſtand up againſt the Torrent of a Faction, or the Inſinuations of a ſlier Party. That Magiſtrate who converſes moſt with God, will like *Moſes*, have moſt Divine Authority in his looks; he will be the moſt proper perſon to ſtand in the gap, and to turn away the deſtroying Angel.

But ſtill give me leave to ask that *Humbling* Queſtion: Is this Nation likely to atone for *former* Iniquities, that is ſcarce ſenſible of their daily Tranſgreſſions? What ſolemn Humiliation can be expected from thoſe who confeſs their preſent ſins without Contrition? who pray without Devotion? Who praiſe God without Affection? And read the Scriptures without Faith and Obedience?

When our ſins have ſeparated between us and our God, and our Iniquities have hid his Face from us that he will not hear, becauſe our hands are defiled with Bloud; then 'tis not a melancholy look, the abatement

ment of a Meal, and a formal attendance on divine Offices, that will break our Cords asunder, and appease an Almighty Revenger. An extraordinary affliction of Soul can onely wash out an extraordinary guilt.

Is not this the Fast which I have chosen? saith the Lord by his Prophet *Isaiah*, Chap. 58. v. 6, 7. *to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, and that ye break every yoke?* but that of Government: *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thy self from thine own flesh?* Is it not to bewaile those Divisions which this Church lies under, and those continual Discontents which disorder this State and Government? Is it not to forsake those *reigning Sins* which call down heavy Judgements on us; or which perhaps is worse, withdraw the Mercy of an afflicting Hand, and make us most unworthy of them! Is it not to practise that sincere Piety towards God, that

that religious Loyalty to our King, that Charity to our Neighbour, that Temperance, Moderation, and Contentedneſs towards our ſelves, as alone can make us the Objects of Gods pardoning Mercy? Is it not that the Prieſts of the Lord ſhould weep between the Porch and the Altar, and with inceſſant Supplications cry, Spare thy people, O Lord, and give not thine Heritage to reproach? Be not wrath very ſore, O Lord, neither remember this days Iniquity for ever!

Behold, ſee, we beſeech thee; we are all thy people! how long wilt thou be angry with thy people that prayeth? We are that ungrateful Remnant which thou haſt made remarkable throughout the world by thy Mercies and thy Judgements!

Thou haſt reſcued us from Superſtition and Enthuſiaſm, and haſt eſtabliſhed the *pureſt part* of thy Religion amongſt us! thou haſt confirmed it to us, not onely by the *Blood* of its firſt profeſſors, but by *that* of a moſt meek and glorious King.

Behold, O Lord, ſee, ſee, how we are this day united to implore thy Mercy; and not as *once* to call down thy wrath and Indignation upon us! we are engaged in no other *Conſpiracy* now, but that of beſieging thy Throne of Grace!

Thou hadſt continually a truly Religious and Loyal people in this Land, who utterly abhorred the bloudy Act of this day, and all the accurſed tendencies towards it! And as for the *deluded Multitude*, O pardon them Lord, pardon them, for whom our Saviour prayed; for whom our Martyr prayed; O pardon them, becauſe they knew not what they did!

Though our Kalender is red with this days Action, yet our Chronicle ſhines with this days Example: there Meekneſs, Humility, Patience, Charity and Conſtancy ſet triumphant.

It was the honour of *Conſtantine*'s Reign, that he was *converted* to the *Chriſtian Faith.*

Faith. Renowned were thoſe *Emperours* who afterwards *protected it* by their wholeſome *Laws* and *Edicts*: Bleſſed and thrice bleſſed were thoſe *Princes* who gave *Authority* to it by their admirable *Lives* and *Examples*: But for a *King* to fall a *Sacrifice* for it; to *Live* in all its *active Duties*, and *Die* in all its *paſſive Graces*; this is onely to be met with in the *Engliſh* Annals; this is onely to be read in the *Proteſtant* Dypticks; this is the peculiar Triumph of *our Church*, and the Univerſal glory of *Chriſtianity* at large.

Let us therefore deeply Repent for this days ſad occaſion, and then praiſe the Almighty for this days glorious Event! Let our Humiliations wear out the black guilt of this days Crime, and our Lives copy out the Example of this days *Martyr*.

Then may we recover the favour of Heaven, and either cancel all the commiſſioned Judgements againſt us, or improve them into Mercies!

Then may we become an united people in Church and State ; a Royal Prieſthood, an holy Nation : then may we ſpread our Fame to the uttermoſt parts of the Earth, and the *purity* of Chriſts Religion with it ! then may we remain a ſtanding Bulwork againſt the Policy of *Rome*, and teach ſome *Proteſtant Churches* a *Doctrine* which they have not yet compleatly learnt, *The true and Catholick Subjection to the Soveraign Powers.*

FINIS.

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